

Federal Council BULLETIN

Vol. XXII, No. 5



May, 1939

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By Frank W. Price

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A JOURNAL OF INTERCHURCH COÖPERATION

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ANNUAL CONFERENCE, CHURCH OF THE BRETHREN Anderson, Ind.....	June 7-13, 1939
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FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA Swarthmore, Pa.....	June 9-16, 1939
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SUNDAY SCHOOL AND B.Y.P.U. CONGRESS OF THE NATIONAL BAPTIST CONVENTION, U.S.A., (INC.) Tulsa, Okla.....	June 21-25, 1939
ASSOCIATION OF EXECUTIVE SECRETARIES OF COUNCILS OF CHURCHES Lake Geneva, Wis.....	July 4-7, 1939
NATIONAL COUNCIL OF CHURCH WOMEN Lake Geneva, Wis.....	July 6-9, 1939
WORLD CONFERENCE OF CHRISTIAN YOUTH Amsterdam, Holland.....	July 24-August 2, 1939
CONTINUATION COMMITTEE, WORLD CONFERENCE ON FAITH AND ORDER Clarens, Switzerland.....	August 21-24, 1939
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A Journal of Interchurch Coöperation

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National Baptist Convention
Congregational and Christian Churches
Disciples of Christ
Evangelical Church
Evangelical and Reformed Church
Friends
United Lutheran Church
(Consultative Body)

Methodist Episcopal Church
Methodist Episcopal Church, South
African M. E. Church
African M. E. Zion Church
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Episcopal Church
(Coöperating Agency)
Reformed Church in America
Reformed Episcopal Church
Seventh Day Baptist Churches
Syrian Antiochian Orthodox Church of
North America
United Brethren Church
United Church of Canada

VOL. XXII, No. 5

MAY, 1939

THE EDITORIAL OUTLOOK

A Prayer for the Festival of the Christian Home (May 14)

Almighty God, our heavenly Father, who settest the solitary in families, we recommend to Thy continual care the homes in which Thy people dwell. Put far from them, we beseech Thee, every root of bitterness. Fill them with faith, virtue, knowledge, temperance, patience, godliness. Knit together in constant affection those who, in holy wedlock, have been made one flesh; turn the heart of the fathers to the children, and the heart of the children to the fathers; and so kindle charity among us all, that we be evermore kindly affectioned with brotherly love; through Jesus Christ our Lord. *Amen.*

A Litany for Rural Life Sunday

Leader: Let us remember before God all who till the soil, fearing not sweat, dropping over the eyes like tears, because of the oldest of all faiths, the conviction that God will provide.

People: O God, bless the work of our hands, and strengthen the purpose of our hearts. As we plough the fields and sow the seed in hope, may we by Thy grace come again with rejoicing, bearing a harvest with us.

Leader: Let us acknowledge unto God our debt to our helpers, the animals that serve our needs and draw our burdens, and share in pain and pleasure.

People: Unto Thee, O God, we give thanks for

the friendly beasts that bless our rural life, for dog and horse, and for the cattle on a thousand hills, friends of our childhood, sharers of burdens, givers of food. Help us to treat them kindly, and to share with them as thou dost prosper us.

Leader: Let us bring to God our homes and families.

People: Father God, may Thy spirit light the homes that have nurtured us, and enfold them in Thy protecting care. As Thy love has called us into life, so may we by Thy grace attain unto the life eternal in Jesus Christ our Lord.

Leader: Let us commend unto God the agencies of our community life.

People: O God, creator and governor of the universe, grant Thy guiding spirit to our leaders, and endow them with prudence and wisdom. Bless and prosper our churches, our schools and the agencies which lead us forward. As we enlist through them in the service of our fellowmen, may we hear Thee say to us, "Well done, good and faithful servant."

In Unison: And now, O God, bless the seed which we sow, the tools with which we work, the hands that labor and the souls that serve in ways of daily toil. And when our laboring days are past, bring us safely to our rest in Thee, through Jesus Christ our Saviour. *Amen.*

By Fred E. Dean

The Meaning of Methodist Union

The Uniting Conference of Methodism, now in session in Kansas City, is of momentous significance not only for Methodists but for American Christianity as a whole. In magnitude no union comparable with it has happened in the entire history of the Church. It will bring nearly eight million Christians, hitherto in three separate denominations, into a single Church.

While the three uniting bodies all belong to the Methodist family, the differences which caused the separation and maintained it for about a century were serious. As between the Methodist Episcopal Church and the Methodist Episcopal Church, South, in 1845, the issues which ultimately led to a great Civil War were involved. As between the Methodist Episcopal Church and the Methodist Protestant Church, in 1830, an important point in church government, involving divergent views both about episcopacy and the place of laymen, was at stake. Yet the strong sense of unity arising from a common heritage, a common spiritual outlook and a common task has now overcome long-standing divisions and effected a union which as recently as twenty years ago seemed beyond the realm of practicable achievement.

The chief reason for the union was that the issues which once precipitated the divisions had been outgrown. Vital to an earlier generation, they were no longer vital to ours. Thoughtful Methodists in all three bodies realized that the original causes of separation had ceased to be matters of serious concern. Methodists have had the vision and the common sense not to let outgrown controversies of the past handicap them in the living present.

The Methodist Church resulting from this union will be by far the largest ecclesiastical unit in American Protestantism.

If American Methodists can thus unite in one Church, why cannot Presbyterians do the same? Why not the Baptists? Why not the Lutherans? Why not still other bodies of kindred historic backgrounds? The gain both in the strengthening of fellowship and in the simplifying of organization would be immense. A federation of twenty-four million Christians belonging to

twenty-four separate denominations is inevitably a rather clumsy structure, but a federation of the same Christians when they belong to, say, seven or eight major families would be a vastly stronger force and a far more efficient organization.

And if once this movement of union gets well under way, along the pathway on which the Methodists are leading today, there is no reason why it needs to stay within the limits of denominational families!

The Christian Church and the Refugees

At last it is being recognized that the problem of refugees from Germany is a Christian as well as a Jewish responsibility. At least half of the prospective refugees from Germany (including Austria, Bohemia and Moravia) belong to the Christian group. Most of them are classified by Nazi laws as "non-Aryans," having had perhaps Jewish grandparents or being married to Jews. These non-Aryan Christians as well as Jews are forbidden to teach, to practice law, to engage in other professions, to occupy positions in the civil service. Other Christians are refugees because their political views are unacceptable to the government.

It is gratifying to learn that the American Committee for Christian German Refugees (287 Fourth Avenue, New York) is now finding a much more generous response to its appeal. Several churches are assuming direct responsibility and organizing for it. The Quakers are opening a haven for refugees—Jewish and Christian—in Iowa, and are forming plans to care for 20,000 refugee children if the necessary legislation is enacted by Congress. The Presbyterian Board of National Missions is appealing to its constituency for funds and has a representative rendering personal service to individual refugees. The National Council of the Protestant Episcopal Church is undertaking a similar program. It is hoped that other churches will soon assume their due share of responsibility.

The objection most frequently voiced rests on the fear that if we take a generous Christian attitude a "horde" of immigrants may "flood" our

shores. The fear is groundless, as the following facts show:

1. The established quota of immigrants from Germany (under the law which became effective in 1929) limits the number to 27,370—including those from Austria. For the last year, ending June 30, 1938, only 17,199 came. For the year ending June 30 next, the total will doubtless be the full number that the quota permits, 27,370—but no more. The British Empire, according to the estimates of Honorable Myron C. Taylor, the representative of the United States at the Evian Conference last summer, is receiving about the same number.
2. Many other countries which have large quotas are now sending virtually no immigrants to this country. For example, our laws would admit 83,574 immigrants annually from England and Ireland but last year (ending June 30, 1938) only 4,551 came. Taking immigration as a whole, 153,774 immigrants would have been permitted to come last year from all countries for permanent residence here but only 67,895 came. Moreover, during the same year 25,210 who had been admitted in previous years returned to their old homes. The net increase of immigrant aliens was thus only 42,685—one immigrant for every 3,045 of our population.

The misgiving is also expressed that to admit even a limited number of German refugees will add to our economic burden. But a little reflection will suggest that their coming may help rather than hurt. Michael Pupin, who came to our country twenty-five years ago from Serbia, with five cents in his pocket, helped by his inventions to build the billion-dollar industry of radio engineering. John Roebling, German immigrant of an earlier age, gave employment to thousands by starting the building of suspension bridges. And the refugees who come today, it must be remembered, are in the main men and women of exceptional ability. The names of Albert Einstein, Thomas Mann and Paul Tillich leap to one's mind as illustrations. And whatever their abilities, the refugees would all be consumers of American goods and so help to increase the demand for the product of our farms and factories.

Moving to deeper considerations still, can we call ourselves Christian and turn aside from a need as dire as that of the refugees? If we saw people drowning in mid-ocean, could we refuse to save them lest they might add a little to our

problems? Not if we were Christian. Which thing is a parable of the present refugee situation.

An Appeal for Family-Mindedness

The season marked by Mother's Day suggests an emphasis on the family as a whole. Although there is no more worthy sentiment than love for mothers, the observance of Mother's Day has been over-sentimentalized and at the same time over-commercialized. An even better reason for a broadened emphasis is that mothers themselves are most happy when the ties of the family as a whole are strengthened. In harmony with such considerations, the Federal Council's Committee on Worship has recommended the celebration of "the Festival of the Christian Home" on the day which has been called Mother's Day. There has been a very favorable response and there are many indications that on May 14 there will be a widespread emphasis on the spiritual foundations of the family.

An incidental feature which comes out with increasing clearness is the satisfaction that families have in the growing custom of holding home dedication services. This is true not only of many newlyweds but of long-established families. We dedicate churches—new, rebuilt or re-decorated. Is there not every reason for dedicating homes, whose spiritual responsibilities are as real as those of churches?

In a disturbed and chaotic world good homes create little areas of inner security. When home life is chaotic and family ties cannot be relied upon, the result is a haunting unrest in the lives of men and women and equally disastrous effects upon children. On the other hand, there is both joy and strength when members of the family live together in close fellowship.

A keener consciousness of the family will exert a helpful influence upon the social mind. Discussion of social matters often slights the family unit and presents society as an aggregation of individuals disturbed by conflicting interests of classes. When we focus attention more definitely on the home, we become more sensitive to the human meaning of the social situation as a whole for we think of others in terms of their

most vital interests and of those concerns in which they are most like ourselves. As for the world situation, a new family-mindedness seems to be one of the conditions of salvation from the woes which threaten to engulf us. All that can be said about the disastrous effects of broken homes can be applied equally to the effects upon personality of a broken world.

The world is now armament-minded to such an extent as to distort all our thinking about other peoples. When, however, we picture them as husbands, wives, lovers and parents and children in families, we are willing neither to blow them to bits nor to exterminate them with poison gas and are in a more favorable attitude for sitting down with them to discover those great common interests which might enable us to establish understanding and brotherhood.

Changed Individuals and Changed Society

For many years we have listened to a recurring debate between those who have insisted that our whole Christian task is to change *individuals* and those who have replied that the real problem is one of changing *society*. We hope that this controversy is over and it soon will be if one of the trenchant utterances of the world conference at Madras is given due attention.

On the one hand, the Madras Conference makes it clear that in our evangelism we cannot ignore the necessity for changing social institutions and patterns. The findings declare:

"It is not enough to say that if we change the individual we will of necessity change the social order. This is a half-truth. For the social order is not entirely made up of individuals now living. It is made up of inherited attitudes which have come down from generation to generation through customs, laws, institutions, and these exist in large measure independently of individuals now living. Change those individuals and you do not of necessity change the social order unless you organize those changed individuals into collective action in a wide-scale, frontal attack upon these corporate evils. Social change will come from individual change only when the content of social change is put within the concept and fact of individual change."

But the Madras findings go on with equal clarity to say:

"While it is a half-truth to say that changed individuals will necessarily change the social order, it is also a half-

truth to say that social change will necessarily produce individual change. We cannot sustain a new social order or bring it into being without new men. For in the ultimate analysis the whole outer structure of society rests upon human character. Only He who sits upon the throne can say, 'Behold I make all things new.' It is He who lays His hand upon the human heart. So amid our demand for social and economic change we shall keep clearly before us that the center of the problem is within us."

At the same time that the Madras findings warn us against being satisfied with either of the half-truths, they clearly declare that the center of the problem of getting a better society is *within* us. An English fellow-Christian, Principal John S. Whale of Cheshunt College, Cambridge, puts the matter incisively when he says:

"The world is wrong, not because it has not yet discovered a new social technique, but because individual hearts are wrong. Sin would still be our stark intractable problem if we all woke to find ourselves in Utopia tomorrow morning. Problems innumerable wait for their solution at the hands of statesmen, scientists, economists and teachers; but there is not a social problem under heaven which can advance toward real solution unless the greater problem of which it is an aspect is first met and dealt with in the secret places of the individual heart. It is there that the solution must be found if it is to be found at all. Only redemption and conversion can meet our case. . . . The causes of the folly and woe of our time and of all times do not lie exclusively in vast intangibles such as the Economic System or the National System, but in me and others everywhere like me who make the systems what they are. I find that my failure, my greed, my fear, match yours and that our lives interlock to form an organized system of evil."

The worst peril of both Marxism and National Socialism is that they tend to destroy the inwardness of life. They seek social salvation through organizing the outward structure without recognizing the necessity for inner personal change. We fall into a similar error if we assume that we can impose Christian ideals upon society without having really surrendered our own souls to them.

A Philosophy of Christian Rural Work

By FRANK W. PRICE

(Dr. Frank W. Price is head of the Department of the Rural Church, Nanking Theological Seminary, Nanking, China. His article, here abbreviated, was written with special reference to missionary work abroad but is relevant to the American situation as well.—EDITOR.)

A PHILOSOPHY of Christian rural work is now needed. I suggest ten guiding principles which I believe must be vital elements:

1. *We should be openly Christian.* As Christians we have a distinctive faith and mission and our lives and our work should reveal a distinctive quality. We should not hesitate to express our Christian purpose, to seek opportunities for witnessing to our faith and experience and to work unreservedly for the building up of a Christian fellowship in the community.

2. *We should help to meet rural needs and take our part in rural reconstruction.* The Christian group should be deeply and seriously concerned with all the needs of persons, of families and of villages in the rural community. Governments are meeting some of these needs; non-official agencies are meeting others. But unmet needs are still legion. The Christian group should study its community, select certain of the greatest needs and do what it can to meet them.

3. *We should see village life as a whole.* We must see the rural man or woman as a unity, a complete personality, and we must see village life as a whole. In the words of the Jerusalem declaration: "Man is a unity, and his spiritual life is indivisibly rooted in all his conditions, physical, mental and social." The work of the Christian Church should reach men, women and children and seek to influence them in all their family and social relations. We want to make better citizens, citizens of the community and of the nation, Christian citizens. The various aspects of rural service and rural reconstruction must be integrated so that the whole life of the community is improved.

4. *We should attempt a limited program of high quality.* The extent of program which a Christian group or a church in a rural community should attempt will be determined in considerable measure by the leadership and membership that are available, by the method of organization and financial resources, by the opportunities presented for service and by the faith and spirit of the group. The aim should be to work intensively rather than extensively. We should aim at quality rather than quantity of service.

5. *We should go into the villages and live among the people.* Christian rural workers should continually go among the people and not wait for them to come to the workers and their institutions. Christian work in a rural

community must be deeply rooted in homes and village groups. The central institution, service center or church building may be an occasional meeting place, training school or house of worship. But it should draw people out of their homes and villages only to send them back to serve and to transform their homes and their communities.

6. *We should stress personal relationships and small group organizations.* What is the Christian approach to the villages? First of all, through genuine friendship. Then through unselfish forms of service, and finally but exceedingly important, through the organization of small, voluntary, coöperating groups. These groups should aim to meet some definite need of the group itself or of community life.

7. *We should make large use of local resources.* The ordinary Christian institution or group cannot command the financial resources which governments and some non-official agencies can command. The Christian group must make large use of local resources and develop local initiative and leadership as much as possible. Any help from outside should be used to stimulate and encourage local planning and effort.

8. *We should coöperate as much as possible with other agencies and groups.* Churches and all Christian groups should coöperate in every way possible with government and other agencies working for rural welfare but must not sacrifice or compromise their Christian faith and principles. Where other organizations in the community are meeting a need we may coöperate or support their work; where a vital need is not being met we may help to arouse government attention or community interest and to organize the people to help themselves; frequently we may introduce outside agencies and institutions for rural betterment to the local community or bring groups in the community in touch with outside agencies which might assist them.

9. *We should constantly stress the moral basis of rural reconstruction.* Rural reconstruction and the uplift of rural life are hindered on all sides by powerful forces of selfishness and greed. The Christian group should be united and daring in its opposition to all evils which it sees in individual and community life.

10. *We should build up the Church.* The Church is the permanent expression of the Christian faith and spirit in rural rebuilding. Hence we seek to bring together in group worship, group study, group fellowship and group service, all Christians and all seekers for Christian truth in the rural community. The guiding, teaching and building up of such a group becomes an essential task in

Christian rural work. It is not enough to live and to serve as Christians in rural communities; we must also find and win comrades in the Christian faith and life and bind these together into a strong brotherhood. A church-

centered program broadly conceived and wisely carried out will not divide the rural neighborhood but will rather help to unite it and will contribute something vital and unique to all the rural reconstruction in the community.

Christian Unity—1839 and 1939

IN a matter so far-reaching as Christian unity it will not do to foreshorten one's picture unduly. One who seeks adequate perspective may well project his measurements on the scale of a century.

Now it chanced that the year 1839 was a very great date in the history of Christian unity movements for in this year was founded the Society for the Promotion of Christian Union—the first comprehensive effort of its sort in our national history. Its directors included eleven Presbyterians, four Methodists, four Congregationalists, three Baptists, two Protestant Episcopalians and one director each from the German Reformed, Moravian and Associated Reformed Churches. The single director from the West was Rev. Asa Turner, famous home missionary pioneer of Denmark, Iowa.

The immediate occasion of the organization of the Society was the publication, in the previous year, by Dr. Samuel Schmucker, professor in the Lutheran Theological Seminary at Gettysburg, Pa., of an appeal "affectionately addressed to the American churches of every denomination," attached to which was a Plan of Union—a plan in many respects more basic and substantial than any which has been promulgated since. Dr. Schmucker proposed that the respective denominations retain their present organizations and customs but that they should permit their members to hold theological views professed by any one of them. Thus, if a Presbyterian adopted a Methodist theology, he should not be disciplined, and *vice versa*.

Dr. Schmucker appended to his plan a common creed which he called "An Apostolic Protestant Confession." It was made up of "a selection of those articles from the existing creeds of the prominent Protestant churches in which all can agree," plus the Apostles' Creed. This composite document was believed to represent a real theological consensus. There was to be free sacramental, ministerial and ecclesiastical communion among the "Confederated Churches," symbolized in any community by annual joint communion services. "The principle of cooperation regardless of sect" was to be adopted in all matters pertaining to "the common cause of Christianity" and not relating to the peculiarities of the several denominations. By this Dr. Schmucker meant specifically that the printing and circulation of the Bible and religious tracts, Sunday school and educational work and church extension should be undertaken interdenominationally. Finally, missionaries going to foreign lands would "use

and profess no other creed than the Bible and the annexed Apostolic Protestant Confession," in connection with whatever church government and form of worship they preferred. "For the sake of our bleeding Savior," wrote Dr. Schmucker, "our sectarian divisions ought not to be transplanted to heathen lands."

Such were the general objectives for which the Society for the Promotion of Christian Union stood one hundred years ago. Dr. Schmucker felt that unity of the churches in name would gradually become established on the basis of the common creed, and that the present denominations would come to be described as the Baptist branch, the Lutheran branch, etc. No formal governing body or regular meetings of the Confederated Churches in their corporate capacity were provided for, Dr. Schmucker saying that they were not a necessary part of Christian union.

What Schmucker called "highly respectable and influential brethren" in all parts of the country expressed adherence to the scheme and local auxiliaries for the promotion of Christian union began to be formed in numerous communities. Perhaps the most heartfelt and realistic welcome to the plan came from the frontier, as voiced by Asa Turner in the following words:

"One feature of the plan would be like the waters of salvation to the little villages and sparse population of the West, viz.: 'Let all evangelical denominations agree to send no more ministers to one spot than the wants of the people demand.' In little villages of from one to two thousand inhabitants, it is not uncommon to see from four to six ministers! These find a meager support from hearers and must fan the sectarian flame much of the time to retain their footing. You know what would be the natural fruit of such a course of procedure; of course many other places lie desolate because ministers cannot be had. Your plan would add one-third to our efficient laborers." Thus spake Asa Turner in 1839.

Most of the 1839 analysis of the weaknesses of Christian division is still true and the arguments for a united Church are still good. But a group of contrary forces was already forming in 1839 which were to prove Dr. Schmucker's plan a hundred years ahead of its time.

We cannot afford to wait another century, nor another decade. The Edinburgh World Conference was not hasty when it challenged the Christian conscience to accept the cause of Christian union as "an urgent call from God."

H. PAUL DOUGLASS

Florida Chain of Missionary Assemblies

EACH year for one month during the winter, through the Florida Chain of Missionary Assemblies, Florida has the advantage of a challenging program of missionary education, which is a remarkable example of interdenominational coöperation. This was made possible through the vision of a few Christian women, who many years ago saw the possibility of enlarging their knowledge of Christian work at home and abroad by holding a week's school of missions—the mission boards of their respective churches coöperating in sending the faculty. This proved at once a success. Not only church members, but winter visitors in the city packed the largest church. These far-sighted women realized that such an influence should be extended throughout the state and formulated plans to have the movement started in other cities. From this small beginning what is now known as "The Florida Chain of Missionary Assemblies" had its inception.

Today it meets in 16 cities, with more than 250 churches coöperating. There is an Executive State Board with each city represented. The entire organization is guided by a state director who builds its programs and selects the faculty. Over 1,200 women give volunteer service, and all denominational lines vanish in their desire to work and witness for the Kingdom. Each city assumes a quota of the budget which is raised by a sponsor membership plan and offerings.

Each city has very full programs lasting from one to

four days. At a centrally located church, the day begins with a devotional service and continues through the evening. Those unable to attend church services are reached by speakers through the civic and social clubs, which often number 300, forums, chambers of commerce, and schools, both white and colored.

The faculty for 1939 included: Dr. Oscar Blackwelder, Bishop Jashwant Chitambar, Dr. Walter W. VanKirk, Rev. C. K. Djang, Miss Edith E. Lowry, Rev. Walter Passiglia, Dr. Emory W. Luccock, Dr. Walter L. Lingle, Dr. J. McKee Adams, Dr. Charles Leber, Bishop Paul B. Kern, Dr. Walter Judd, Jessie Burrall Eubank, Canon Vincent Gowen, Dr. Emory Ross, Rev. Willard Wickizer and Louise I. Hsuen Kwan.

The young people throughout the state have organized their own department, holding a regional conference each year on the east and west coast, and also a college-wide conference at the Florida State College for Women. Capacity audiences assemble at each of the conferences. Negro youth is represented at some. Youth's contact with the Christian personalities of the faculty has helped it to form unbiased opinions of war, race and economic conditions.

The Florida Chain of Missionary Assemblies is a demonstration that interest in missions is still vital; it is estimated that 150,000 attend these meetings during one year.

B. LOUISE WOODFORD

New Leaders in China Relief

THE Executive Committee of the Church Committee for China Relief on April 5 placed on its records the following minute:

"That on the occasion of the termination of the service of Rev. Roswell P. Barnes as Associate Director of the Church Committee for China Relief, the Committee express to him its deep appreciation of the wise and constructive guidance he has given in the development of the first period of its program, especially in the fields of relations with local councils of churches and with other groups interested in aiding China by relief and political action; and assure him of the Committee's hope that in the months ahead he will continue to advise the Committee and the staff on the solution of such problems as may arise."

Mr. Barnes' resignation was deemed imperative because the increasing complexity of the European situation had made it necessary for the Federal Council of the Churches of Christ to request his full-time service with the Department of International Justice and Goodwill.

To take Mr. Barnes' place the Committee appointed

Rev. Fred Atkins Moore, who has been serving as Regional Director of the North Central Region, with headquarters in Chicago, to the office of Associate Director. He is ably qualified for this important post. His long record of public service includes executive direction of War Camp Community Service, Adult Education Council of Chicago, Government Planning Association of Chicago, Chicago Forum and Oak Park Community Lectures, and Emergency Peace Campaign.

Rev. George W. Shepherd, eminent American authority on China, arrived in New York last month from Chungking, to undertake a wide speaking campaign for China Relief. For many years Mr. Shepherd has been a missionary under the American Board of Commissioners for Foreign Missions. For five years he has been confidential adviser to the Generalissimo and Madame Chiang Kai-shek on the New Life Movement in China.

The American Advisory Committee in China, which distributes the funds sent by the Church Committee for China Relief, reports that the total distributions to date from all American sources are approximately two and a

half million Chinese dollars.

Describing the way in which American money is transmitted to China, Dr. Wynn C. Fairfield, Director of the Church Committee, says: "Money is cabled from New York to the American Advisory Committee in Shanghai by the National City Bank of New York, which is the depository in both cities. The money is then held in a U. S. Dollar account in Shanghai subject to the vote of the American Advisory Committee. This means that it is as safe from interference as if it were still in New York. Funds are transmitted from Shanghai to the relief centers in the way that will be both safest and cheapest. In some cases this can be done by check or draft. In other cases funds are remitted through mission treasury channels. In one year and a half no funds have been lost in transmission."

Summarizing the need in China, Dr. John R. Mott, Chairman of the International Missionary Council and Vice-President of the Federal Council of Churches, said on his recent return from the Far East:

"I have just returned from the World Consultation of

the Leaders of the Older and Younger Churches of the World, held near Madras, India. Of the seventy countries represented at this remarkable gathering China had next to the largest delegation. Its fifty or more men and women included representatives of all parts of China—Northern, Southern, Eastern, extreme Western and Central. Among this number were bishops and other executive officers of national bodies who had travelled widely throughout different areas embracing the war zone. They had all come directly from their fields. They thus afforded a quite unique, competent and thoroughly trustworthy company of witnesses and interpreters of present conditions. Their testimony was unanimous and most impressive as to the widespread and tragic suffering and as to the desperate need of a great enlargement of relief. In view of these up-to-date and reliable reports, as well as those of other trusted correspondents and travelers with whom I have had recent contacts, it is my conviction that we are now facing in China the greatest area and volume of relatively unrelieved human suffering of modern times, not excepting the world war."

Church Conference in Buffalo

THE Church Conference of Social Work will meet in Buffalo, N. Y., June 18-24 as an associate group of the National Conference of Social Work. Among the subjects to be taken up are the Church's approach to the social needs of the community, training for church social work, the Church and group work, spiritual factors in social betterment and religion in a democracy.

The annual luncheon on June 21 will be held jointly with the Episcopal Social Work Conference.

The program shows a strong group of speakers, including Miss Katharine F. Lenroot, Chief of the Children's Bureau; Paul U. Kellogg, editor of *The Survey* and president of the National Conference; Sanford Bates, head of the Boys' Clubs of America; Professor Arthur L. Swift, Rev. John L. Mixon, Eugene C. Foster, Professor

Walker M. Alderton, Miss Margaret Stewart, Miss Carolyn Forster, Abel J. Gregg, Dean Karl R. Stolz, Professor Ralph Cummins, Dean Hazel E. Foster, Miss Lena Seaman and Dr. C. E. Krumbholz. Dr. Worth M. Tippy, who organized the Church Conference and is now its president, will be in the chair.

All persons interested are invited to become members of the Church Conference of Social Work whether they can attend the forthcoming meetings or not. The minimum membership fee is \$1.00, although many of its members pay larger amounts to aid in building up this effort to unify the Protestant approach to social work and to set high standards for all social work undertaken by the churches. Membership fees or inquiries may be sent to L. Foster Wood, Secretary, 297 Fourth Avenue, New York.

Growth of Pentecostal Sects

The March issue of *Social Action*, published by the Council for Social Action of the Congregational and Christian Churches, 289 Fourth Avenue, New York, is a brochure entitled "Religion and Hard Times" and consists of a report on the recent growth of the "more emotional religious bodies," particularly the Pentecostal groups or those sometimes called "Holy Rollers." The report is a sympathetic interpretation of the reasons which have led to their phenomenal growth. *Social Action* is issued at fifteen cents per copy; \$1.00 per year.

New Radio Voice

Beginning on June 1 and continuing through June, July and August, Rev. Mark A. Dawber, Executive Secretary of the Home Missions Council, will broadcast each Thursday noon at 12:30 over the Red Network of the National Broadcasting Company on the general theme, "Frontiers of American Life." Dr. Dawber will give popular interpretations of the main outreaches of the movement of Christian missions in America, emphasizing the contribution of the Church to the building of a Christian nation.

Conference on International Crisis

Rev. Roswell P. Barnes, Associate Secretary of the Federal Council's Department of International Justice and Goodwill, sailed for Europe on April 7 for a brief period of coöperation with the staff of the Provisional Committee of the World Council of Churches in preparation for the conference which is to be held next summer on the relation of the churches to the international crisis. Forty outstanding Christian leaders from the nations of the Western world will come together July 14-18 in Switzerland for the purpose of taking counsel as to how the churches can make their greatest contribution both to averting the present threat of war and to laying the permanent foundations of world order.

Approximately half of the delegates are to be Christian laymen of special competence in the fields of political and economic life. The group will constitute an informal board of strategy whose conclusions, it is believed, will have great value in giving guidance to the churches in their efforts in behalf of world peace.

The conference is being held in accordance with the plan formulated by the Provisional Committee of the World Council at its meeting in Paris at the end of January, as reported in the March issue of the *FEDERAL COUNCIL BULLETIN*. Of the delegates to the international gathering, ten are assigned to America, five of whom are expected to be ministers and five laymen of practical affairs.

Summer Institute on Worship July 30-August 13

The Federal Council's Committee on Worship is co-operating with the Martha's Vineyard Summer Institute in an Institute on Worship to be held during two weeks, Sunday, July 30, to Sunday, August 13, inclusive.

The courses offered will be as follows:

1. The Historical Development of Worship. Professor Gaius Glenn Atkins, Auburn Theological Seminary.
2. The Conduct of Worship. Dr. Oscar Thomas Olson, minister of the Epworth-Euclid Methodist Episcopal Church, Cleveland, O.
3. Worship Through the Christian Year. Professor Fred Winslow Adams, Boston University School of Theology.
4. Hymnody. Professor James R. Houghton, Boston University School of Theology, Boston, Mass.
5. Training the Adult Choir. Professor Arthur Leslie Jacobs, Los Angeles, Cal.
6. Training the Junior Choir. Mrs. Arthur Leslie Jacobs, Los Angeles, Cal.
7. Training Young People in Worship. Professor Fred Winslow Adams.

The Sunday preachers during the period of the Institute will be as follows:

July 30—Rev. Ralph E. Davis, minister of St. Mark's Methodist Episcopal Church, Brooklyn, N. Y.

August 6—Dr. Oscar Thomas Olson.

August 13—Dr. Bernard C. Clausen, minister of the First Baptist Church, Pittsburgh, Pa.

The evening programs will be of a popular nature.

Martha's Vineyard is an island a few miles from the Massachusetts coast, southwest of Cape Cod. The Institute will afford the opportunity for two weeks of attractive seashore life for ministers, leaders of music, young people and other interested laity, many of whom will want to come with their families.

For the present, inquiries regarding the Institute on Worship should be addressed to Rev. Deane Edwards, Secretary of the Committee on Worship, 297 Fourth Avenue, New York.

"Educating People to Help Themselves"

The first regional conference in the South on "Educating People to Help Themselves" through coöperation will be held at Greenville, S. C., May 18-20, sponsored jointly by the University of North Carolina, Furman University, and the Federal Council's Committee on the Church and Coöperatives. Interest in such a conference grew largely out of the group of Southern church people and educators who have accompanied the study tours to Nova Scotia for the past two summers. The Conference will feature Nova Scotia techniques with Rev. J. Nelsom McDonald, pastor of the United Church of Canada of Baddeck Falls, Nova Scotia, as one of the principal speakers. Mr. McDonald is a Protestant pastor who gives part time to work in the educational and coöperative extension work of St. Francis Xavier University, the Catholic educational institution at Antigonish.

Other speakers will include Dr. Frank Graham, president of the University of North Carolina and other prominent Southerners as well as Murray Lincoln, secretary of the Ohio Farm Bureau Coöperative Association. A large sponsoring committee of Southern educators and ministers, white and colored, has been set up. The Executive Committee has as chairman Prof. Howard W. Odum of the University of North Carolina.

The Conference will draw delegates from the entire area of Southeastern states.

A Correction

By a typographical inadvertence the article on "Easter on the Radio" in the April issue of the *FEDERAL COUNCIL BULLETIN* gave a grossly inadequate picture of the response to the broadcasts sponsored by the Federal Council. The article stated that "Since October first, 8,700 letters have come" to the National Broadcasting Company concerning these programs. The sentence should have read that 8,700 letters have come *weekly*. The average number of comments on the Council's radio broadcasts and requests for copies of the messages delivered over the air is in the neighborhood of 1,000 per day, indicating that the number of listeners must run high into the millions.

Religion and Mental Health

The Federal Council's Committee on Religion and Health has just issued its first full-length publication, a carefully edited report of the conference held in Greenwich, Conn., August, 1938. Well-known leaders whose addresses appear in this book include Prof. Arthur Cushman McGiffert, Jr., Dr. Harry Bone, Dr. William A. Bryan, Rev. George Stewart, Dr. George K. Pratt, Rev. Otis R. Rice, Dr. Theodore Newcomb, and Dr. Seward Erdman.

The book includes three sections, entitled "The Human Situation, Problems, Solutions," "Moral and Pastoral Theology," and "The Church and Health." It is printed by the offset process. A limited number of copies are available from the Committee on Religion and Health, 297 Fourth Avenue, New York, at the price of one dollar a copy.

The Committee on Religion and Health has also prepared a summary in mimeographed form of the symposium on mental health held in December, 1938, by the Section on Medical Sciences of the American Association for the Advancement of Science. Subjects treated in this summary include the extent and cost of mental disorder, the current outlook of psychiatry, mental hospitals in the community, some specific factors influencing mental disorder, professional education for mental health work, some next steps, and mental hygiene and the Church. The pamphlet, containing about five thousand words, is available for ten cents from the Committee on Religion and Health, 297 Fourth Avenue, New York.

Rural Life Sunday

The observance of Rural Life Sunday on May 14 will have special significance this year as it will mark the tenth anniversary of the day. The bulletin, "Suggestions for the Observance of Rural Life Sunday," issued by the Committee on Town and Country of the Home Missions Council and the Federal Council of Churches, has received an encouraging circulation.

By an unusual combination of circumstances, Rural Life Sunday this year falls on the same Sunday as Mother's Day. For this reason some churches are planning to observe Rural Life Sunday a week later—on May 21.

The executives for rural work in the home missionary agencies of the major denominations have warmly commended the observance of Rural Life Sunday and are coöperating heartily in developing plans for the observance of the day.

In an address at the annual meeting of the Christian Rural Fellowship in New York on December 2, 1938, M. L. Wilson, Under-Secretary of Agriculture, said:

"I should like here to express my confidence in the rural section of the Federal Council of Churches of Christ in America and in the far-sighted and practical leadership

of Benson Landis. It is exerting a positive Christian influence upon federal and state institutions of agriculture—an influence that is all to the good. The Secretary of Agriculture and many officials in the Department admire the splendid work being done by your group. I believe it is one of the positive signs of a better future for rural America."

Conference on Conservation of Marriage

Professor Ernest R. Groves who is Chairman of the Federal Council's Committee on Marriage and the Home holds an annual conference at the University of North Carolina on family life. At the 1939 Conference, held last month, those ministers who were in attendance got together for a special discussion of the responsibility of ministers for education in family life. They put their conclusions in the form of three suggestions:

1. That theological students should have made available for them courses which will prepare them for the adjustments their own marriages will require, since some of their best preaching will issue from their own home life.

2. That seminaries should include courses by means of which students could become trained counsellors in the field of marriage and family relationships.

3. That clergymen now in the active ministry should make use of the opportunities which exist all about them to develop the knowledge and understanding which will make them more effective in their pre-marital and post-marital counselling.

Their message also includes the statement that suggestive materials and reading lists leading to the development of these skills may be had from the Federal Council's Committee on Marriage and the Home.

Mr. W. Clark Ellzey of Duke University was chairman of the group. The statement was drawn up by a committee headed by Rev. L. K. Whitfield of Pittsburgh, Pa.

English Religious Films

England's religious films may soon be available to churches throughout the United States through an exchange service set up between the Religious Film Society of England and the Harmon Foundation, 140 Nassau Street, New York.

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Prison Chaplains to Confer

The Committee on Prison Chaplains has announced a conference of the full-time chaplains working under its supervision in Federal institutions, to be held at the Bureau of Prisons, U. S. Department of Justice, during May. The conference, which will last four days, will meet for one day with the members of the Committee. The Director of the Bureau of Prisons, Hon. James V. Bennett, is coöperating in arranging the program.

Seven full-time chaplains, representing six major communions, are now working under the Committee's supervision in Federal institutions. The Committee's Chairman is Prof. Arthur L. Swift, Jr., and the Secretary is Rev. Seward Hiltner, 297 Fourth Avenue, New York.

Presbyterian-Episcopal Concordat

"In order to provide means whereby each church may, whenever it may seem locally desirable, assume pastoral charge of members of the other church and offer them the privilege of the holy communion, thus establishing one congregation," the Commissions on unity of the Protestant Episcopal Church and the Presbyterian Church in the U.S.A. last October, agreed upon a proposed Concordat for discussion and possible action by their ultimate authorities.

The Concordat provides that when, under such conditions, a minister of one of these churches is authorized to serve a congregation including members of the other, he shall receive a Commission from the Episcopal Bishop, or Moderator of the presbytery as the case may be—in this form:

"Take thou authority to execute the office of a presbyter in this church now committed to thee by imposition of our hands. In the name of the Father and of the Son and of the Holy Ghost. Amen."

This proposal, if adopted, would establish constitutionally a limited common ministry and intercommunion for the two churches; and would recognize a principle easily applicable to relations of many others.

Festival of Christian Home

The material for the Festival of the Christian Home (Mother's Day, May 14) has been extended to include informational material on trends affecting family life, a statement as to the place of the Christian home today, and a home dedication service, in addition to the worship service announced in the April BULLETIN. The material is put out in a convenient four-page leaflet. Because there is a growing interest of families in dedicating their homes, the service prepared for this purpose has been printed attractively in separate form also and may be had at 5 cents per copy, 25 cents per dozen, \$1.00 per 100.

Roumania Lifts Baptist Ban

Press dispatches from Roumania on April 12 announced that the new Prime Minister had permitted Baptists to reopen their churches in that country which had been closed on December 14 by the Minister of Cults. Strong appeals had been made by the American Baptists, the Baptist World Alliance and the Federal Council of Churches to Roumanian officials to grant full religious freedom to the Baptists and all minority groups in Roumania.

Ecumenical Worship

The Report of the Faith and Order Conference at Edinburgh in 1937 states that "*the Churches have hardly begun to explore the possibilities of creating a more vital understanding and a deeper unity through acquaintance with each other's modes and experiences of worship.*" The Conference therefore recommended ecumenical study and experiment in worship.

In order to provide material for further study and worship the World Student Christian Federation (Geneva, Switzerland) has published an enlarged edition of the hymn book *Cantate Domino* and two new prayer books *Venite Adoremus, Volumes I and II*. The hymn book now contains 95 hymns representative of the finest hymnology of 24 different countries. *Venite Adoremus I* contains in the English, French and German languages the liturgical service of the French Reformed Church, the Swedish Lutheran "*Hochmesse*," Anglican Evensong, Eastern Orthodox Vespers, and Compline according to Roman Catholic use. As accurately as possible the original musical settings are reproduced. *Venite Adoremus II* is a collection of liturgical acts from Biblical, early Christian, Orthodox, Roman Catholic, Anglican and Reformation sources as well as from modern collections. The latter half of the book includes a number of complete services of prayer for peace, social justice, unity and reunion, for use at conferences and similar occasions. These services are an expression of the common experience of prayer and were prepared by Federation leaders of Great Britain, France, the Netherlands and the United States. The second volume is published separately in English and French.

Cantate Domino was adopted as the official hymn book at the International Missionary Conference at Madras, December, 1938.

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NEWS OF STATE AND LOCAL COÖPERATION

Death of Indianapolis Leader

Rev. Ernest N. Evans, executive secretary of the Church Federation of Indianapolis, died suddenly on April 2nd following a stroke of apoplexy while preaching in the pulpit of the First United Brethren Church of that city on Palm Sunday. Dr. Evans had been in apparent good health until the time of the attack. His death came in the middle of a typical Sunday for him. He had taught three combined Bible classes in the Carrollton Avenue Evangelical and Reformed Church and had then gone to the United Brethren Church to take the place of the pastor, who was ill.

Dr. Evans had been the leader in the co-operative work of the Indianapolis churches for the past fourteen years. His constructive work in that city had won the confidence of ministers and laymen of all denominations and had made Indianapolis known as one of the outstanding cities in church coöperation throughout the nation. Dr. Evans was elected president of the Association of Executive Secretaries of Councils of Churches (State and Local) in 1936.

Dr. Evans was a minister of the Evangelical and Reformed Church, having filled

pastorates in Abilene, Kansas; Xenia, Ohio, and Kansas City, Missouri, before coming to Indianapolis as pastor of the Second Reformed Church in 1919. He became executive secretary of the Indianapolis Church Federation on January 1, 1925.

The Federal Council of the Churches of Christ in America and the Association of Executive Secretaries of Councils of Churches, were represented at the funeral by Rev. Harlan M. Frost of the Toledo Council of Churches.

Characteristic of the outpouring of appreciation of his work in the city was an editorial in one of the daily papers, which said in part:

"He commanded the respect and loyalty of all the religious organizations affiliated with the Federation. His relations with other institutions in the community and with its business and industrial life were instrumental in increasing the influence of religion and of church life."

New Council in Oklahoma City

A new council of churches was organized in Oklahoma City, Oklahoma, on the evening of March 21 comprising twenty-six different congregations. Mr. V. V. Harris, prominent attorney of the city, was unani-

mously chosen president. At the initial meeting President Albert W. Palmer of the Chicago Theological Seminary, who was in Oklahoma for the University Christian Mission at the State University, gave the address, describing the influence which the Federation of Churches had exercised in Chicago. George A. Kassabaum of the Y.M.C.A. was elected secretary.

The first action of the new Council was to invite the National Christian Mission to come to Oklahoma City in 1940-1941.

Citywide Observance of Good Friday in Toledo

For the eighteenth consecutive year a joint Protestant and Catholic Committee on "The more reverent observance of Good Friday" enlisted citywide coöperation. Not only the churches but also the schools, theatres and business houses gave recognition to the day, in keeping with the slogan "A hushed city on Good Friday from 12 to 3." The Committee is composed of an equal number of representatives of the Toledo Council of Churches and of the Knights of Columbus of the city. The chairmanship of the Committee alternates between the two organizations.

THE NEWS OF RELIGION

The rapid growth of the church unity movement makes it imperative that editors and readers of church papers know what is going on in all denominations.

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Sacramento Has Cradle Roll Secretary

The Sacramento (Calif.) Church Council is believed to be the only council of churches in the country which has a "Cradle Roll" secretary. She visits the parents of each newborn child and uses the coming of the child into the family as an occasion for arousing and strengthening the interest of the parents in the church of their preference.

New York State Holds Rural Conference

Closely affiliated with the New York State Council of Churches is the Christian Rural Fellowship of the state, which brings together ministers and lay people who are especially interested in rural life and the problems of the rural church. On May 31-June 1 a Statewide Conference on the Rural Church is to be held under their joint auspices at Lisle, N. Y. The program will include discussions of church federation in rural areas, religious education in the country church, the relation of the rural church to the community and the nation, the use of drama in the rural church and the development of community coöperation.

Interdenominational Larger Parish in Oregon

The first interdenominational "Larger Parish" in Oregon has been organized covering the Bonneville Dam and Cascade Locks areas. Under the general oversight of the Oregon Council of Churches a united effort at Bonneville Dam was begun by the Home Missions Council and supported by grants from several denominational boards for several years. Under the new plan the work at Bonneville will continue but will

be related in a common program with the Methodist Church at Cascade Locks, a few miles up the Columbia River.

Sabbath Observance Stressed in New York State

The Social Action Commission of the New York State Council of Churches maintains a Committee on Sabbath Education of which Rev. S. Boyd Johnson of Hageman is chairman. Its primary aim is to strengthen persistent educational efforts for a worthier observance of the day. Emphasizing the necessity for this effort, Dr. Johnson recently wrote: "A great radio preacher recently confessed that in the twenty years of his ministry he had never preached on the importance of the Sabbath. A copy of his address may be obtained from the State Council office, 75 State Street, Albany, N. Y. This address given over the radio was a masterpiece showing the vital relationship between the Sabbath and the preservation of our Christian civilization. Deep appreciation of the Sabbath Day should have a place in the educational program of our churches. In thirty-two of the last sixty-three years there was not a single church school lesson devoted to the study of the Sabbath in published church school literature. Is it any wonder that a generation has grown up which has no appreciation of the importance of this institution?"

Philadelphia Federation Commemorates Thirty Years

On April 13th the Philadelphia Federation of Churches commemorated the beginning of its life thirty years ago. The address on this occasion was given by Dr. George A. Buttrick, President of the Federal Council of Churches. There were three hundred guests in attendance. Dr. E. A. E. Palmquist has been the executive since 1920. In his 19th Annual Report he stressed the fact that the greatest significance of the Federation is not in its specific activities but in providing inclusive fellowship and a unifying center for the Protestantism of the city. He said: "The greatest work of the Federation lies in the fact that it is a Federation, that it is the hub and center of our Protestant life in this great city, and that it enables Protestantism to be vocal when necessary, to be silent when that is wise, but always to be virile, alive and alert."

Catholics and Protestants in Public Meeting

In what is believed to be an unprecedented manifestation of unity nearly ten thousand Catholic and Protestant men joined in a "demonstration of Christian man-power" at the Municipal Auditorium in Minneapolis on March 19. A group of Catholic and Protestant clergymen constituted a processional and sat on the platform, headed by the Roman Catholic Archbishop John G. Murray of St. Paul. Archbishop Murray, Dr. William H. Boddy, minister of the Westminster Presbyterian

Church, and Merrill Hutchinson were speakers. Dr. Richard C. Raines, minister of the Hennepin Avenue Methodist Church, presided. Rt. Rev. Stephen E. Keeler, Bishop Coadjutor of Minnesota in the Protestant Episcopal Church, gave the opening prayer and Dr. Lee J. Beynon, pastor of the Calvary Baptist Church, the benediction. The keynote of the meeting was struck by the Chairman when he said, "We have no business quarreling with each other." The demonstration was designed to rally churchmen to "show their colors" as Christians. The plan was conceived by Rev. Frederick D. Tyner, rector of St. Luke's Episcopal Church. Dr. James H. Speer, Executive Secretary of the Minneapolis Church Federation, was a member of the Committee on Arrangements.

Dealing with State Legislation

The New York State Council of Churches through its Legislative Committee has adopted the practice of issuing reports periodically concerning pending bills in the Legislature in which religious and moral issues are involved. The *State Council Reporter*, publication of the New York State Council of Churches, for March lists fourteen different measures with a brief summary of what is proposed in each case and an expression of judgment on the part of the Committee. This is circulated for the guidance of Christian citizens throughout the state.

Washington, D. C., Moves Forward

The Washington (D.C.) Federation of Churches has been conducting its annual financial campaign. The results have been the most encouraging in many years.

At the annual meeting of the Federation held on March 21 the Rt. Rev. James E. Freeman, Episcopal Bishop of Washington, declared that the attacks upon the Church in many parts of the world today should stir the churches to a new solidarity.

Justice Bolitha J. Laws, of the United States District Court, was presented the annual award for making the finest contribution to the moral and religious welfare of the city during the year.

Rev. Edward H. Pruden, minister of the First Baptist Church (South), was elected President of the Washington Federation of Churches.

A Correction

Through an inadvertence the BULLETIN incorrectly gave the name of the new executive secretary of the Michigan Council of Churches and Christian Education in the last issue. The new head of the coöperative work is Rev. J. Burt Bouwman, with office in the Capitol Savings and Loan Building, Lansing, Michigan. Dr. Bouwman is an outstanding Baptist pastor of the Middle West, having been minister of the Hillsdale College Baptist Church for the past three years and prior to that pastor of the First Baptist Church of South Bend, Indiana.

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NEWS OF NATIONAL COÖPERATION

1939 Institute of Human Relations

The campus of Williams College, Williamstown, Mass., will be the scene of a national "Institute of Human Relations," to be held August 27 to September 1, 1939, under the auspices of the National Conference of Jews and Christians. The primary purpose of the Institute is to mobilize the sentiment and action of Protestants, Catholics and Jews for the defense of religious ideals, for the undergirding of democracy and for the promotion of inter-faith understanding and coöperation in behalf of peace and social welfare. Among the subjects which will be discussed by leaders of the three faiths are: "The Church and Racial Doctrines," "The Church and Civil Liberties," "The Church and World Peace," "Church and State," "The Church and Political and Economic Systems," "National Unity and Cultural Diversity."

Another interesting phase of the program will be popular afternoon forums dealing with "Propaganda, Good and Bad." Methods of propagandists will be analyzed and their conflicts with education discussed. There will also be round-table conferences on practical methods for promoting religious tolerance and coöperation in local communities, schools and colleges.

Full information can be had from Dr. Everett R. Clinchy, Director of the National Conference of Jews and Christians, 300 Fourth Avenue, New York.

Popular Study Course on Madras

"The Church Builds for Tomorrow" is the theme of a booklet prepared by Dr. Leslie B. Moss for stimulating study and action on the issues which were faced at the Madras meeting of the International Missionary Council. The findings and recommendations of the conference are presented in brief form under headings which point out their significance for the life and

work of the churches. The five chapter headings are: "The World Wants Life," "The Christian Faces the Assaults of Our World," "The Church Needs a Fourth Dimension," "A Positive Step Toward World Peace," "Building World Fellowship."

Single copies are available at twenty-five cents; 25 copies for \$3.75. Still lower rates are offered for larger orders or for orders which include also the full official report of the Madras Conference entitled "The World Mission of the Church." Orders should be sent to the Foreign Missions Conference of North America, 156 Fifth Avenue, New York.

"Home Missions and Social Trends"

Under the title "Home Missions and Social Trends," the Home Missions Council has published the addresses and discussions of its conference at Baltimore last January. The report is especially recommended in connection with the study of the home missionary task. Single copies are available at 25 cents, with lower rates for larger orders. The address is 297 Fourth Avenue, New York.

Southern Conference on Church Coöperation

Representatives of the Southern churches of many denominations will gather at Blue Ridge, N. C., for a ten-day conference on "The Task of the Church in Community Building," June 19-30. A sponsoring committee of forty represents the ablest leadership of both education and religion in the South. The speakers and leaders are drawn from many parts of the United States and from England. The interest of the conference centers around the development of common objectives of the churches in building a Christian community. Dr. W. D. Weatherford, well-known leader in the movement for interracial coöperation in the South and former president of the Y.M.C.A. Graduate School, is the key figure in organizing the conference, which has the distinction of being the first interdenominational conference of this kind held in the South. Among the leaders and speakers who will be present are: Bishop Ivan Lee Holt, of Dallas; Dr. M. E. Aubrey, of

London; President Frank Porter Graham, of the University of North Carolina; Bishop Paul B. Kern, of Greensboro, N. C.; Rt. Rev. J. M. Maxon, of Nashville; Dean Luther A. Weigle, of the Yale Divinity School, and Dr. J. B. Weatherspoon, of the Southern Baptist Theological Seminary.

More detailed information can be had from Dr. Weatherford, at Blue Ridge, N. C.

Memorial Day in the Interest of Peace

The Peace Heroes Memorial Society on May 30 of this year will hold its seventeenth annual service in Cincinnati in remembrance of "heroes of peace." After a program of suitable hymns, prayers and readings, the group will place flowers upon the grave of a policeman, a fireman, a railroader, a factory worker, a nurse and a scientist who lost their lives in the performance of their duties and of a woman who died in childbirth. These exercises have been copied in many parts of the country. Those who are interested in developing a similar program are invited to write to Dr. Abraham Cronbach, Secretary of the Peace Heroes Memorial Society, care of Hebrew Union College, Cincinnati, Ohio.

"Kulturkampf"

As a contribution to the dissemination of accurate information about the struggle between the Church and National Socialism in Germany, the Kulturkampf Associates have launched a fortnightly bulletin known as "Kulturkampf." An English edition of this publication, which was started by Mr. Erwin Kraft of London, has already come to be recognized in that country as a highly important source of information. Sponsors of the publication in America include: former Ambassador William E. Dodd, Dr. George A. Buttrick, Dr. Albert W. Beaven, Michael Williams and others. The bulletin will be sent free upon request to the Editor of Kulturkampf, 297 Fourth Avenue, New York.

Duke University Has Symposium on Religion

In connection with its centennial celebration Duke University at Durham, N. C., offered a symposium on modern religious problems, March 20-21. Among the speakers was Dr. George A. Buttrick, President of the Federal Council of Churches. He told the gathering that "the dismemberment of the Protestant Church is most grievous in the face of the oneness of the world's appalling need." Bishop Ivan Lee Holt, former President of the Federal Council, outlined five major problems confronting

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the Southern churches: the failure to reach the unchurched (not primarily a Southern problem); the rapid growth of new and sometimes fanatical religious movements; the weakness of the churches in reference to social and economic problems; intolerance, and the lack of interchurch coöperation. He pleaded for a great development of interdenominational effort in the South and for the development of coöperative agencies. Other speakers were Dr. Allan Knight Chalmers, minister of the Broadway Tabernacle, New York, who called upon Christian people to unite solidly against war, and Canon Charles E. Raven of Cambridge, England, who confessed his belief that "dark days lie ahead for Christianity

unless something can be done to offset Nazism, Marxism and Fascism."

Wellesley Institute of Social Progress

"How Can We Make Democracy Work?" is the question which will draw men and women from all over the United States to the Summer Institute for Social Progress at Wellesley College, Mass., July 8-22. "The best answer we can make to the growing power and aggressiveness of European dictators is to achieve a successfully working economic and political democracy in the United States," Dr. John Stewart Burgess, who will serve as Conference Chairman, declares in announcing the Institute's plans.

Experts in economics and politics from a number of colleges will lecture on current issues. Professor Alfred D. Sheffield of Wellesley College will be in charge of the round-tables. Forum speakers will include Harold H. Burton, Mayor of Cleveland; Howard Coonley, President of the National Association of Manufacturers; Rabbi Edward L. Israel of Baltimore and Professor Max Lerner of Williams College.

Those interested in combining a two weeks' intensive course in the essentials of democracy with all the vacation advantages of a beautiful country campus may secure full information from Dorothy P. Hill, Director, Summer Institute at Wellesley, 22 Oakland Place, Buffalo, N. Y.

AMONG THE NEW BOOKS

The Book of a Thousand Tongues

Edited by ERIC M. NORTH

Harper & Brothers. \$2.50

It is an inspiring story—this account of the translation and publication of the Holy Scriptures, in whole or in part, in more than a thousand languages and dialects. Thirteen pages are required simply to print the chronological list of the versions that are now available to the peoples of the world. In many cases the translation of the Bible meant reducing the language to written form for the first time. The universal character of the Bible and its significance in human history as the greatest of all spiritual influences stand out with great impressiveness. Specimen pages from many of the most important translations are re-

produced. The editor, who is General Secretary of the American Bible Society, has given us both an informing and a beautiful record.

Discussing Religion Creatively

By CLARENCE R. AND LAURA ARMSTRONG ATHEARN

Revell. \$2.00

The "discussion method," of which we have heard much in educational circles during recent years, here receives one of the most practical and helpful expositions which we have seen. Discussion *per se* is shown to have no magical power; it may even be used as a means of escape from adequate preparation on the part of teacher or leader. But that it can be used creatively this book abundantly shows. The Athearns, husband and wife, writing out of a fruitful experience, outline what is required for successful use of the method and by analyzing actual problems and topics as treated in an effective discussion group give definite guidance to those who desire to attain skill in this type of educational procedure.

The volume will be especially useful as a textbook for would-be teachers and leaders in the program of religious education in progressive churches.

The Church and Education

By HENRY H. SWEETS

Presbyterian Committee of Publication, Richmond, Va.

This little book is like a bugle, calling the Church to give more attention to education and education to give more attention to religion. Nothing could be more timely. The author, who is Executive Secretary for Christian Education in the Southern Presbyterian Church, shows clearly that we are in the dangerous situation in which education has largely passed from the hands of the Church to the hands of the State and in which the State regards religion as outside its province. The central place of religion in any adequate education is strongly asserted and the function of the Christian college outlined.

Right Here at Home

By FRANK S. MEAD

Friendship Press. Cloth, \$1.00; paper, \$.60

In the form of colorful vignettes from real life, full of drama and human interest, the significance of the home missionary enterprise is vividly set forth. The ex-revolutionist from Pancho Villa's army who ministers to a Mexican colony, the young Negro who raises the standard of life for his people, the mountain girl who starts a school, these are types of what happens as a result of missions. There are more ambitious books on missionary work but none that is a more readable and persuasive introduction for young people or the average reader.

The Art of Conducting Public Worship

By ALBERT W. PALMER

Macmillan. \$2.50

The President of the Chicago Theological Seminary is convinced that our Protestant forefathers, especially the Puritan group, went so far in their reaction against Roman Catholicism that they needlessly impoverished the experience of worship. They threw away most of the symbols that appeal to the eye—lights, color, vestments, sculpture, even the cross in any visible form—and retained only the symbols that appeal to the ear—Bible-reading, preaching and prayer. They also cast aside many of the great liturgical treasures. The abandonment of the church year, which secured variety and historic background, further marked a weakening of worship. A trumpet call sounds through Dr. Palmer's pages, appealing to ministers today to reclaim much that was lost.

The architectural setting for worship is regarded as of great importance, and the value of the chancel, with the communion table rather than the pulpit in the central place, is emphasized. In general, a strong plea is made for a far richer use of symbolism, including the processional, silence, vestments, color and light and the cross.



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A greater use of historic liturgical materials is advised, but with a flexibility that makes room for other materials from modern literature.

Throughout the volume worship is conceived as closely related to the social aspects of Christianity. Worship is never merely "an escape," although in the modern world of tension and strain "escape" for a time is a decided value.

Valuable concrete materials for use in services of worship of different kinds and for diverse occasions are offered.

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By ELMORE M. MCKEE

Harper & Bros. \$2.00

Sympathetic with true skeptics because he himself has faced realistically the tragedy of evil and suffering, the rector of St. George's Episcopal Church, New York, interprets the Christian religion as the answer to his own problems and those of contemporary society. Taking nothing for granted, he shows how a man of moral integrity can discover the way out of confusion and doubt and get solid ground beneath his feet. Christianity proves to be the restorer of "life's high meaning" in an era when men are afflicted with a sense of futility and meaninglessness, the great foundation of human community and fellowship and the replacer of moods of impotence by an assurance of power.

Strangers and Pilgrims

By WILLARD L. SPERRY

Little, Brown & Co. \$2.50

Six of the great classics of Christian devotion are studied by the Dean of the Harvard Divinity School (known to BUL-

LETIN readers as the author of the Fellowship of Prayer last year). The volumes which are explored are:

The Confessions of St. Augustine

The Little Flowers of St. Francis

Thomas à Kempis' Imitation of Christ

The Theologica Germanica

Brother Lawrence's Practice of the Presence of God.

The Journal of John Woolman.

One of the special interests which runs through the studies is the relation of the contemplative life to the life of active service. John Woolman, the American Quaker, is portrayed as an example of the Protestant saint in whom the vision of God is related to a burning social passion. The six studies, taken together, constitute a moving picture of Christian mysticism.

Free Men

By LYNN HAROLD HOUGH

Abingdon Press. \$2.00

These essays by the versatile Dean of Drew Theological Seminary have a unifying motif in the insistence upon the Christian faith as affording the "great stabilities" in a world staggering in confusion. A synthesis of "cultivated intelligence" and of Christian experience is held to offer the resources needed for sound thought and fruitful action. Keen analysis and a wide acquaintance with great literature are combined with religious conviction.

The essay on "The Church and the Society of Men's Minds" is a diagnosis of the thinness of the "Social Gospel" as proclaimed by not a few of its interpreters. "The Church and Contemporary Cultural Ideals" sets Christianity over against the "new naturalism" and shows a true humanism to be rooted in the Christian religion. "Aldersgate Once More" traces the permanent contribution of Wesley. "Through the Eyes of Radhakrishnan" indicates the essential difference between Christianity and Oriental mysticism.

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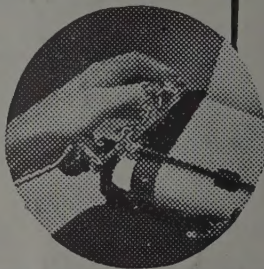
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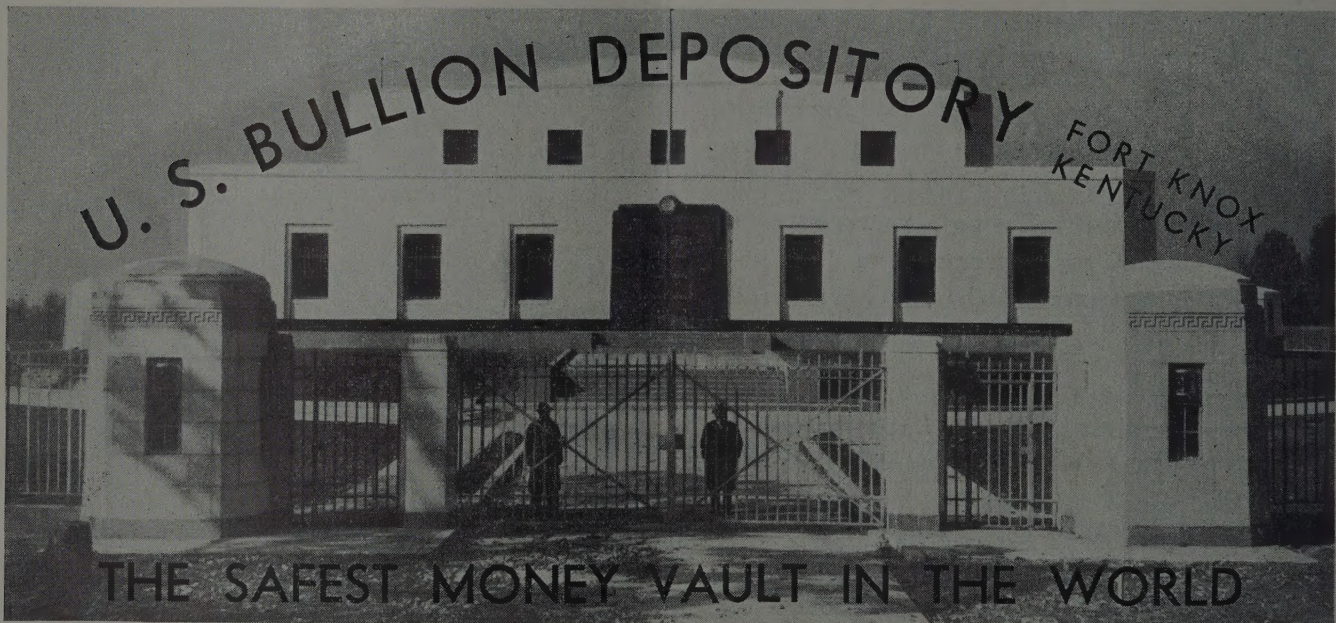
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